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Delegates to the second annual Catholic Indian League Conference, Saskatchewan Division, held at Lebret in November.

Sask. CIL Conference

The Catholic Indian League, Saskatchewan Division, held its second annual provincial conference, November 16, 17 and 18, 1964, at Lebret.

Father Lionel Dumont, OMI, chaired the program for the opening session, which featured a panel discussion in which the aims of the CIL were discussed. Taking part on the panel were Father Dumont, Regional Director of the CIL and Missionary for Crooked Lake Missions, Father Gilles Gauthier, Missionary director for Duck Lake, Fathers Denys Ruest, Missionary for Pasqua, Muscowpetung and Piapot Missions, Mrs. Alice Poitras of Muscowpetung and Vice President of the CIL and Mr. Art Obey of Piapot, Secretary.

The morning session of the 17th, was chaired by David Acoose

of Sakimay. Guest speaker, Father Arthur Carriere, OMI, Director of the Indian-Metis Cultural Centre in Winnipeg, chose The Christian Family as his theme. A group discussion period followed the talk.

Mrs. Clara Pasqua was chairman for the afternoon session at which speaker, Mrs. Joan Lavallee of Piapot, gave a talk on Parents and their Pre-School Children, followed, again by a group discussion period.

Delegates visited the Qu'Appelle Indian Residential School and St. Paul's Indian High School during the evening.

Mrs. Alice Poitras of Muscowpetung chaired the morning session on the 18th. Parents' Role With the School their Children Attend was the subject matter of a talk given at this session by Mrs. Jean Bellegarde of Little Black Bear.

Chairman for the banquet, held at noon, was Mr. Edmund Bellegarde of Little Black Bear and guest speaker was Mr. Emile Korchinski, teacher councillor for the Indian Affairs Branch for the southern area. His theme stressed the fact that parents' first responsibility was to raise their children to be sound thinking citizens of our nation.

Mr. Edward Pinay of Peepee-kesis took the chair for the afternoon session. Mr. Joseph Herperger, principal of Pasqua Day School, spoke on The Family and the Community.

Resolutions

Five resolutions were passed unanimously:

1. Be it resolved that a marriage course be organized with the support and interest of the parents.
2. Be it resolved that parents form study groups to learn to teach and pass on this important information.
3. Be it resolved that on the local level the parents organize to meet with the teacher to open the dialogue and discussion and co-operation.
4. Let it be resolved that grade 9 should be requested and taught at Cowessess Indian School.
5. Be it resolved that the missionary visit regularly the home and give people the feeling they are wanted.

Mr. Edward Pinay was elected Treasurer, when Mrs. Jean Bellegarde resigned, due to home commitments.

The next congress of Catholic Indian League is scheduled for mid-July, 1965, at Duck Lake Indian School.

Where Work For Equality Needed

Canadian Indians must show the non-Indian that "we are not inferior to anyone," to overcome discrimination, the chief of the National Indian Council said in the opening lecture of Brotherhood Week at the University of Manitoba. For although Canada does believe in the principles of equality and freedom for all, in fact the Canadian Indian is still discriminated against in certain ways, William I. Wuttunee said.

Indians are now struggling to smother the ancient attitudes that have kept them down, but laws and attitudes are slow to change. In Alberta there is no Fair Employment Practices Act or Fair Accommodations Practice Act. It was only in February this year that Indians in that province were given the right to vote in a provincial election, he commented. "It is still an offense for an Indian to be in possession of a bottle of beer, when it is not for anyone else."

We want education, including adult education, Mr. Wuttunee said. Indians have suffered through lack of the same educational opportunities available other Canadians.

"It is a joint responsibility of all Canadians to see that Canada maintains her housekeeping as well as her peace-keeping duties," he said.

Fire Destroys McIntosh IRS

The McIntosh Indian Residential School, in Ontario, was destroyed by a fire of unknown origin at 3.30 a.m., March 19. No lives were lost. Of the 183 resident students 25 were sent to Ft. Frances, 26 to St. Mary's and 30 to Cecilia Jeffrey, at Kenora. The beginners were sent home.

The school is under the direction of the Oblate Fathers. The recently erected classroom building was not damaged.

Legend of the Painted Mountain Goat

By **WILFRED SHAWANDA**
Assiniboia High School, Winnipeg

Many years ago when the world was still young, the Great Manitou created man and beast to live together as brothers. Because of this, the people had great respect for the animals that lived in the forests and mountains. They killed only when they needed food.

The animals had no fear of man and they would wander right up to their villages to obtain food or shelter and to play with the little children. They lived together happily for many years.

Unfortunately, man became tired of seeing himself being equal to the animals Manitou had sent him. He became jealous of this equality and in so doing, decided he should become superior to the animals. This is where this sad story begins.

The people began to hunt and kill in large numbers all the animals they could see in the forests and mountains. No beast was safe in the sight of man. They could no longer come to their villages for food and shelter or to play with the little children.



Winnipeg's Assiniboia Residential School walked off with top honors in this year's Short Story and Drawing Contests, sponsored by the Manitoba Indian and Metis Conference. Salio Mamageesic, centre, won first prize in the Drawing Contest and Saul Day, right, received an honorable mention in the same contest. Left is Wilfred Shawanda, who took first prize for his story *Legend of the Painted Mountain Goat*, which appears on this page. All three boys are Grade 11 students.

Band Accepts Autonomy

The band council of Walpole Island, Ont., on Lake St. Clair is agreeable to a federal government offer of complete autonomy but it wants the changeover to be a gradual one.

Council members indicated at a four-hour special meeting that it is apprehensive of the financial aspects of complete administration of its affairs.

The 1,450-member band in January was offered autonomy by the Indian Affairs branch of the Department of Citizenship and Immigration. At present, by-laws passed by council must receive approval by the federal government branch.

Council passed three motions:

1) "That while we desire immediate steps to be taken to legalize this changeover, this process be accelerated to the rate which the Walpole Island band council decides they can handle.

2) "That an annual grant, as may be mutually agreed upon, be provided the band from parliamentary appropriation to assist in defraying administrative costs.

3) "That this move towards self-government . . . continue for a trial period of one year at which time the band council will make an assessment of the situation and decide on future policy."

The band four years ago became the first in Canada to handle its own finances, and since then established a fund to maintain and build public facilities.

The band, mainly descendants of Pottawatomie-Chippewa tribes, lives on a 45,000-acre tract of land on Lake St. Clair about 30 miles down the St. Clair River from Sarnia.

The offer is believed to be the first ever offered a Canadian band.

In one village near the Rocky Mountains there lived an old medicine man named Shaun (Elder One). He could see the terrible deeds his people were doing to the poor helpless animals. He therefore, addressed himself to the council of his village. He told these wicked people that they were doing wrong and that they will offend the Great Manitou and they would be punished if they did not stop.

The chief and council of the tribe just laughed and jeered at him and told him that he was too old and the Spirits would no longer listen to him. Shaun left the council room and returned to his lodge very sad at heart. He prayed that the Great Spirit would forgive these cruel men and put a stop to all this.

One day as Shaun was passing by a group of children he noticed that they were playing with a little mountain goat. The little animal was in great pain because it was being cruelly tortured by the children. They were kicking and throwing stones at the poor animal. One child picked it up and threw it into a fire near to where they were playing.

The older people who were watching just stood there and laughed at the beast as it got badly scorched by the fire.

Shaun immediately stepped forward and commanded the children to stop. Being so old, the children ran away when they saw him before them. Shaun carefully picked up the little mountain goat and took it to his lodge. There he took care of the wounds and burns of the little animal. He noticed that it had been badly burnt around the eyes.

Shaun took from his old medicine bag some dried leaves and with a crimson colored liquid from the sap of a cottonwood, he carefully rubbed it around the little goat's eyes. After making sure the little goat was all right, he slowly raised him on his back and started his long journey up to the mountains to return it to its home.

It took the old man three difficult days before he came upon a herd of other mountain goats. There he set the little animal gently and then returned to his village far below.

A few months had gone by since then and one evening his village was visited by three strange people. Everyone wondered who they could be? They all gathered around to welcome them.

The strange visitors began to speak, "We are the people from the mountains and we have known your village for a long time. We came to invite you to our feast of the Harvest Moon three noons from now. We will be waiting for you for this joyous occasion."

The wicked people, being very greedy, gladly accepted the invitation. "We will come."

On the following day the whole village started the long difficult journey to the high mountains where the strange visitors lived. Finally on the night of the third day they reached the village of the mountain people. As the feast began a tall man with red paint around his eyes came up to Shaun and seated him at the place of honour. The people were much surprised to see this happen to an old man instead of a chief.

Soon everyone was enjoying himself at the feast. They sang, danced, played games and ate heartily. When the feast had ended, the mountain people asked the guests to stay overnight in their village. "We would like you to stay here tonight with us. It is too dangerous and dark to descend the mountain paths."

The wicked people agreed only because they were too lazy to start on their way immediately as customary. The next morning, to their surprise, the wicked people were terrified at what they saw before them. The mountain people had moved all the mountain paths and in their place they laid slippery crags and high cliffs. The wicked people were very much afraid and a great panic came upon the entire tribe. Many tried to run down the slippery crags but soon fell to their deaths. One by one they fell. They realized evil spirits had been at work while they slept. Soon everyone fell far, far below the unending canyons.

At last as Shaun was to try and descend the cliffs he was stopped by the man with crimson circles around his eyes. The man took off his shoes and said to him, "Shaun, take my moccasins and put them on your feet and return to your village and warn all the other people what has happened this day to the evil ones."

Putting on the moccasins Shaun easily climbed down the steep cliffs. He knew then that this was the little mountain goat that he had saved long ago from the wicked little children. Only Shaun lived that day to tell of the punishment the Great Spirit gave to the people who would not obey Him. Today the mountain is said to be called "The Painted Goat."

Save the Children Federation Sponsors . . .

Self-Help Program For American Indian Youngsters

With national concern focused on poverty in the United States, at the present time, the plight of American Indian youngsters has not been forgotten.

Their death rate, in that country, is four times that of non-Indian children. Nearly two-thirds of all Indian children drop out of school, facing premature adulthood with no job training.

Most American boys and girls are presented with a variety of play experiences to choose from in their leisure hours. To an Indian child, leisure means listless hours shuffling through the dust with nothing to do . . . nothing to learn . . . no resources to tap for the future.

Since 1948, Save the Children Federation, international child welfare organization of Norwalk, Connecticut, has worked among American Indians. From experience their counselors know that Indians are a proud people, too proud for charity or handouts. The Federation sponsorship program works on the theory that the best way to help a youngster

is to give him the understanding, encouragement and the minimal financial aid he needs to help himself.

Currently, Federation sponsors are making it possible for 3398 Indian boys and girls to stay in school, with funds for clothes, personal books and other essentials. Many youngsters, old enough to do so, are earning their sponsorship aid by working in reservation hospitals—the girls as "Candy Strippers," the boys as "Teen-docs."

While they give service to the hospital ambulance crews, in the pediatric wards, the hospital kitchens and records departments, they are being exposed to future health careers. Not only do they learn about the worthwhile careers open to them in medicine and hospital administration, but they acquire knowledge of sound health practices to take back to their homes on the reservations.

Many American Indian boys and girls are working for their communities, learning new skills and earning money for back-to-school expenses at Save the Child-

ren Federation summer work camps. The Federation conducts these summer camp programs in cooperation with tribal leaders and the Bureau of Indian Affairs.

On the Papago reservation near Tucson, twenty-two boys worked on a ranch last summer, learning ranch management, cattle herd operations and soil and moisture control. They repaired tribal ranch buildings, corrals and fences, cleared brush and pasture land.

As with most Save the Children Federation camp programs, the two-month summer camps include recreation and training in various crafts, as well as field trips off the reservation. Summer camp will be in session again this summer on the Papago reservation.

Because the tribal leaders on the Salt River Pima Reservation near Phoenix, Arizona, realize that poor home conditions are responsible for many of the behavior problems of their teenage children, summer programs there center around the homes of the young campers. Girls are given money for simple purchases and learn to sew curtains and bedspreads and paint their houses inside and out. Boys rebuild and repair their homes.

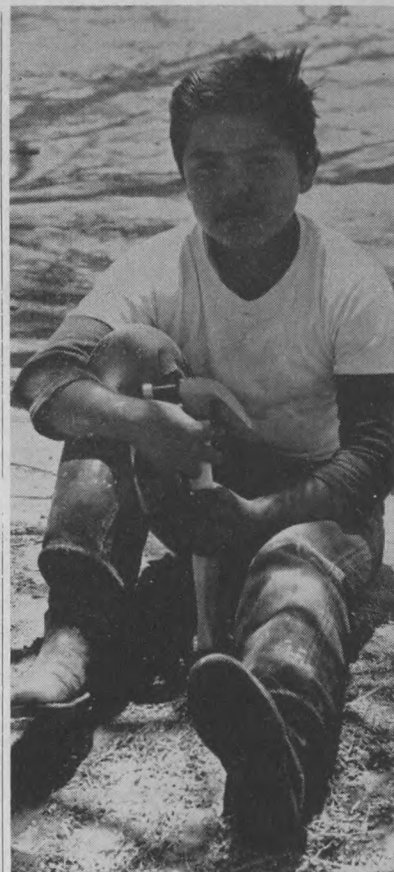
This summer, children on the Colorado River Reservation, Parker, Arizona, will again pour their youthful energies into work projects, recreational activities and educational field trips. They will take part in crafts projects and are classes.

In 1964 these youngsters donated over 5000 hours of time to improvements on the reservations, earning their sponsorship aid through their own efforts.

A survey conducted at the end of the 1964 camp season showed that about 90% of the students wanted to enroll in college after high school graduation, a good measure of the effectiveness of these Summer work camps in controlling the enormous dropout rate among American Indian youngsters (now 60%).

Summer camp will be conducted again this year for young Yavapai Indians at Fort McDowell outside of Phoenix, Arizona. Even more unfamiliar with non-Indian customs than other Indian tribes, the Yavapai youngster speaks little English and has difficulty with school adjustment and later in finding a job. At camp, Yavapai youngsters learn building skills and take part in discussion groups and recreational activities.

It is hoped that the tasks these boys perform and the experiences they gain together will help them



Taking a rest between chores, this lad is learning carpentry at summer work camp.

to build the confidence and resources they must have if they are to become part of the mainstream of American life.

On most reservations, Federation summer work activities are combined with classes and discussion groups on good grooming, mental hygiene, home improvements, budgeting and job-related skills. Campers make overnight trips and visits to museums, universities and factories.

All of these balanced activities are combined to open up for these young Americans the many possibilities that exist for them to live productive lives, whether they choose to live on or off the reservations.

The Federation conducts many such work camps on several reservations, but it is only a beginning on a problem of great magnitude—the need for American Indian youngsters to have the same opportunities for growth as their non-Indian contemporaries. Entirely dependent upon voluntary contributions for its work for children, the Federation will open more summer camps on Indian reservations as quickly as available funds make it possible to establish them.

Founded in 1932, Save the Children Federation serves children, their families and communities, on the American Indian reservation, in the Southern Appalachian Mountains and in many countries abroad through the sponsorship program, a self-help program and an international educational self-help fund.

Central Feature News



Yavapai teenagers remodel an old building into a Community Centre at a summer work camp, Fort McDowell, Arizona.

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REV. G. LAVIOLETTE, O.M.I.
Editor and Manager

207 Cadomin Bldg., 276 Main St.

Ph. 943-6071 Area Code 204

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How to Live on \$100 a Year (In 12 Easy Steps)

The **Christian Science Monitor** recently published, in its major series of world maps of races, languages, politics, literacy, etc., a map showing the per capita income of every country.

It shows in graphic fashion how the world is divided, as far as prosperity goes, into northern and southern hemispheres.

It reveals that, as contrasted with an annual income of the average American in the range of \$2300-2700, Canadians earn between \$1500-1700, the people of the U.S.S.R. between \$600-\$800, the Italians and Argentines \$400-600 and the Spaniards, Yugoslavs, Algerians, Iraqi and South-Africans \$200-400.

Eighty-four countries, including Brazil, Turkey, India, China, and most of Africa fall into the under-\$200 category. In 37 of these countries people earn less than \$100 a year; in 14 countries less than \$50.

Heilbrohnners' 12 Steps

In his book "The Great Ascent," the well-known writer Robert L. Heilbrunner uses a simple but most effective technique for conveying the idea of just what it means to live on from \$50 to \$200 per year.

He starts with a typical Canadian-American family, with an income of \$6000-\$7000 per year, in a small suburban home. Then he refashions this home and the life of its inhabitants, into a typical scene in the vast "under-\$200" areas of the world.

1. Take out the furniture, except a few old blankets, a kitchen table and one chair.

2. Take away all the clothing, except for the oldest dress or suit for each member of the family, and a shirt or blouse. Leave one pair of shoes, for the head of the family.

3. Empty the pantry and refrigerator, except for a small bag

of flour, some sugar and salt, a few mouldy potatoes for tonight's dinner, a handful of onions and a dish of dried beans.

4. Dismantle the bathroom, shut off the water, remove the electric wiring.

5. Take away the house itself, and move the family into a toolshed.

6. Remove all the other houses in the neighborhood, and set up in this place a shanty-town.

7. Cancel all subscriptions to newspapers, magazines and book clubs. This is no great loss, as our family is now illiterate. Leave one small radio for the whole shanty-town.

8. Withdraw government services such as the postman and the fireman. Move the school 3 miles away, and cut it down to 2 rooms. It won't be crowded, however, as half the children in shanty-town don't go to school.

9. Move the nearest clinic or hospital 10 miles away and put a midwife in charge instead of a doctor.

10. Throw out the bankbooks, stock certificates, pension plans and insurance policies, and leave the family a cash hoard of \$5.

11. Give the head of the family 3 tenant acres to cultivate. On this he can raise \$300 in cash crops, of which one-third will go to the landlord and 1/10 to the local moneylender.

12. Lop off 25-30 years in life expectancy.

Development Decade

Do we need to say more about what the UN Decade of Development, Technical Assistance, Special Fund, UNICEFF, WHO and Freedom-from-Hunger programs are all about?

Taking all of these together, Canadians are "squandering" almost \$1 per head per year on helping people in the under-\$200 areas to help themselves.

200 Years Ago

Deer Flourished in the North

Samuel Hearne, working his way slowly across the Barren Lands north of the Manitoba tree line in 1771, expressed his amazement at the numbers of deer that flourished in that northern area, despite terrific slaughter by the Indians.

He estimated that the average Indian required the skin of 20

animals for clothing alone. To make one winter suit required the hides of from 8 to 10 deer. This was in addition to those required for leggings, moccasins, and thongs for snowshoes and deer snares, tepees and sleeping robes. Skins required for winter clothing were killed in August or early September when the fur was in good shape.

White Man's Idolatrous Approach to Property

By Rev. Leon Levasseur

(RC Parish, Thompson, Man.)

On this particular Saturday afternoon, some older boys of the reserve had been over to the two-classroom school to help out with the washing of the windows, the placing of the storm windows and the like.

I happened to arrive on the scene just as the boys were contemplating the reception of their reward.

I do not remember just how much the senior teacher gave to each worker, but I do remember very much that when she began to pass out the cigarettes, a drastic comment took place.

Noticing that the package she was sharing was possibly her last for the week-end the teacher stopped short, to leave about three boys without any "smokes." The caustic and most sarcastic comment the Cree I have known can make about the "white" man who refuses to share, was spelled out as abruptly as a man who hits his thumb with the hammer will.

Three Words

"E sasakisit"; "E manitchitchiket"; "Wemistikosiw." All three words were spoken by the three boys left without any cigarettes—although the package was still just about full—at exactly the same time.

I was left wondering if they had rehearsed this excellent choral reading, and the similar facial expression of tight lips, vitriolic look and scornful disdain.

The first term, "E sasakisit", conveys the general idea of an excessive love of self. It will be used to "tag", or single out the fellow who, by his actions, manifests a lack of sharing; a man who tends to keep something for tomorrow, while his fellow man has not a thing for today.

In other words, his love is self-centered, instead of extroverted. This man is sinning against the "collective" pattern of living. He has made his first step towards the "White" man's idolatrous approach to property, through a lack of concern for the "whole" and an excessive concern for the "ego."

Stronger

Thus the second term becomes stronger: "E manitchitchiket." For one familiar with the Cree language, its transitive animate and inanimate verbal suffixes, it is very easy to recognize in the use of this second expression exactly the same basic root used to express man's praise or service due Him as the Supreme Being: that he "serves," he "praises" or he "adores him."

Rationalizing the contents of this attitude of mind, it seems quite proper to offer this praise

or service to the Great Spirit, the Supreme Living Being.

But to do so towards inanimate objects like money, cigarettes, or other non-living goods of this earth, is pure ridicule and nonsense. The purpose of non-living things is not to be stored away for "my" need of tomorrow, when my fellow man's need is of today, but rather to serve, in a collective pattern, all of man's needs.

Must Share

Since all the goods of the earth must be shared equally by the "haves" and the "have-nots," the "haves" will be looked upon as idolaters if they stock these goods aside; if they set them aside with that special consideration judged as normal for the deity; or if they do not readily allow these inanimate goods to serve their fellow-man's needs.

And so, because this reluctance to share is not only a trait of excessive self-concern, and an idolatrous "respect" for things that have no value if they do not serve the living collectivity, we come logically to the third expression: "Wemistikosiw."

Etymologically speaking, the word means wooden boat; transferred into our historical context, York Boat. For the Indians of Northern Manitoba, their first-contact with the European trader was identified with the York or wooden boat working inland from the Bay.

Reluctance

Thus identifying reluctance to share with the fellow who came by York or wooden boat, the Cree of Northern Manitoba tags the miser and the idolator with the third expression of "wooden boat" or "whiteman."

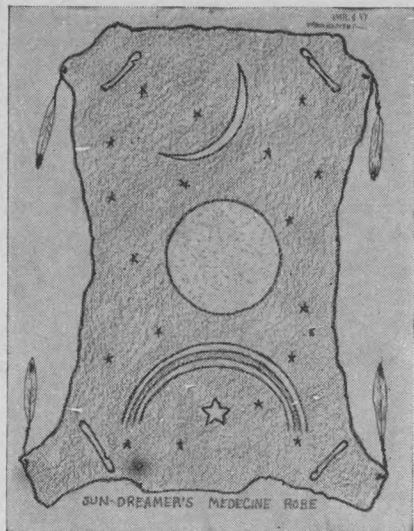
To make a long story short, an American wounded in the last war received three blood transfusions from a Scotsman. The pay successively being \$300, \$50, and \$1. I could never get a laugh from the Indian listener until I transferred the terms, substituting "Indian" for the American, and "Wemistikosiw" or "whiteman" for the Scotsman.

Poor Indian—how he had become in such a short time a miser and an idolator through the change of blood.

Book Review

INDIANS OF THE WOODLANDS. George E. Hyde. University of Oklahoma Press, 1962, \$5.00, 295 pages, bibliography, index, illustrated. This excellent book deals with the Mound Builders and later Indians of the woodlands between the Hudson and Mississippi Rivers.

—Amerindian



THE DAKOTA Indians in Canada

CHAPTER IV

The Hostile Dakota Flee to the Red River

Since the year 1670 the Hudson's Bay Company had ruled a vast territory in British North America. This land was inhabited at the beginning of the nineteenth century by nearly fifty thousand aborigines: Algonkin, Athapaskan and Siouan. Each group was divided into tribes: the Algonkin include the Ojibways, Saulteux, Crees, in the eastern part of the prairies; the Blackfeet, Bloods and Piegiens in the west; the Athapaskans were in the north, and the Siouan were represented by the Assiniboines.

Over a thousand white men were engaged in the fur trade in the service of the Hudson's Bay Company and certain independent Canadian organizations, later amalgamated in the great North West Company. The Nor'Westers easily outranked in initiative and enterprise the Hudson's Bay Company.

The Hudson's Bay Company held its power by virtue of a Royal Charter, granted by Charles II, and also in virtue of certain specific acts passed by the British Parliament, from time to time, with respect to administration.

The employees of both companies had for a long time been contracting alliance with the Indian women in the neighbourhood of the forts and trading posts. From these alliances developed a race of people known as the Metis. Colonization followed the opening of the land by the fur traders. Lord Selkirk made a first attempt in 1812, to colonize the Red River Valley. He had acquired very large interests in the Hudson's Bay Company, and was able to obtain a vast area of land in the most fertile portion of the country.

In the year 1860 Rupert's Land and the North West were no part of Canada. These territories were a British Colony administered by the Hudson's Bay Company. It

was populated by some ten thousand French and English Metis and over one thousand two hundred whites. The centre of the settlement was Fort Garry, which is now the City of Winnipeg.

Why the Santees Fled to Canada

While Sibley was pushing the Dakotas to the west and to the south, a number of rebels, confident of receiving help from the British, fled northwards to the boundary.

Early in the outbreak, Little-Crow had written a letter to the English at Pembina asking for help:

"Our fathers have told us that when the English fought the Americans, the Sioux helped them and captured a cannon which they gave to them and it was called the 'Little Dakota'. Do you recollect this? We have helped you when you were in trouble. My own grandfather periled his life in your cause. Now we are in difficulty and want that cannon and your assistance. We shall soon send men to counsel with you and to bring the cannon; and we want you also to give us plenty of powder and lead. With these we can defeat the Americans."

It is not easy to ascertain whether the first groups of rebel Dakotas who came up to Canada did so to secure this help, or whether, afraid of Sibley's expeditionary force, the Dakotas were desirous of seeking a haven while the storm was raging in their own country. As we have seen before, the Dakotas were under the impression that the British

were the enemies of the Americans and that they would receive help and support from the "Great Mother".

The numerous medals and flags which had been distributed among the Dakotas were to them tangible tokens of the friendliness of the British to their race. During the entire outbreak the rebel Dakotas had always shown great respect for the British flag. Little-Crow was confident that whenever his people got into trouble with the Americans, they had only to go to the British and the red flag would enfold them and preserve them from their enemies.

A remarkable instance of the foresight of the Dakotas is shown in the fact that, although up to this time they had been at strife with the Metis of the Red River settlement and had fought them whenever they met on buffalo hunting ground, they concluded a peace with their former antagonists before committing the first overt act of war during the outbreak. A peace conference had been held in September 1861 with Matowakan (Holy Bear) during which pledges of amity had been exchanged.

During the outbreak, the stage coaches, which travelled from St. Paul to Fort Garry had been attacked by the Sioux and the passengers killed and scalped. The route to the Red River through the States was, therefore, immediately closed.

The Hudson's Bay Company's post at Georgetown, which was in the heart of the Dakota country, was protected by the rebel Indians. As the water in the river

had subsided to such an extent that the steamboat could not run, it was necessary to lay her up and abandon her for the winter, but the Dakota Indians, seeing the British flag over the Post, never made any attempt to plunder her. The cargo of the boat, which was taken down the river to the settlers, partly in a barge and partly in a train of carts, was delivered safely to the Canadian settlements.

Another instance of the protection accorded the people travelling under the British flag was shown in the story told by Young, in "Canoe and Dog Train."

He and his party, which included the Rev. G. McDougall and a number of missionaries, entered the Dakota country via Minnesota. "The missionaries", says Young, "were warned by the settlers that it would be impossible for them to make their way through the Indian country without falling victims to the Dakotas. 'Oh yes, we will,' said Mr. McDougall. 'We have a little flag that will carry us safely through any Indian tribe in America.' The prophecy proved true, for when a few days later the travellers met a band of Dakotas, the sight of the Union Jack fluttering from a whip stock caused them to throw down their arms and approach to shake hands with the missionaries. In passing through the Dakota country, the white men, on Mr. McDougall's orders, stowed away their arms and met the Indians as friends. At nights the camp fires of these redoubtable warriors could be seen on the plain but the missionary party travelled and slept in peace. Nothing was disturbed or stolen."

When interrogated as to the marks by which his people knew the Americans from the English, Little-Crow described the ordinary ones as three in number. The Americans used four-wheeled wagons and the English two-wheeled wooden Red River carts. The former were drawn by mules, the latter by horses or oxen, and while the Americans had pale faces, the English cheeks were red.

The Indians, who were remarkably observant, easily distinguished between the American and English voices, and the unlucky expression "I guess", unconsciously used within the hearing of a sharp-eared Dakota, doomed many an unsuspecting victim to his death by betraying his nationality.

The First Arrivals

In December 1862, the main leader of the rebel Santees, Little-Crow, was camping at Devil's Lake, in Dakota Territory. In his camp were eight hundred lodges of Sioux, four to five thousand souls. Little-Crow was confident that he could continue to trade with the British companies, and he expressed his intentions of going to Fort Garry soon.

—Continued on Page 6

The Dakota Indians in Canada

—Continued from Page 5

The first band of refugees crossed the boundary late in December 1862. As they were nearing Fort Garry they were met, on December 28th, in one of the Roman Catholic Churches of the Red River Valley, by Governor-in-Chief Dallas, W. McTavish, Governor of Assiniboia, and the Catholic Bishop Msgr. A. Tache. The Dakotas were exhorted to return home, but in vain. They were about five hundred in number and took up a position at Sturgeon Creek, about six miles from Fort Garry.

The settlements were defenceless, as the troops had been removed. Great consternation was caused in the settlement by the arrival of the Dakotas. Although the visit of the Dakotas was alleged to be of a friendly character, the settlers greatly feared the refugees, on account of the terrible tales told about the Minnesota outbreak. The mail service had been interrupted at the beginning of the outbreak, and was not resumed until the end of October. The local government at Fort Garry did not wish to see the Red River Indians fraternizing with the murderers of the whites in Minnesota, or to give the Dakotas an opportunity of providing themselves with war material to be used against the Americans. It was unexpedient that the Dakotas should consider British settlers as their allies against the forces of the Union.

During the latter days of December 1862, a party of refugees, consisting of eighty warriors and ten women, made its appearance at Fort Garry. The men were without ammunition and were very hungry. Their clothes were in rags. They were lodged in the Court Room, which was the only place available for their accommodation. It seems that none of them had been compromised in the late massacres and that only fifteen of them were Indians of the rebel bands of the Lower Council. The object of their visit was, they said, to ascertain the feelings entertained towards them by the Indians and Metis on the British side of the border, and they also expressed regret at what they regarded as the hopeless situation into which their nation had brought itself.

Through the instrumentality of Gabriel Dumont, a peace was signed between the Metis and the Dakotas in 1862. This had brought to an end the regularly occurring war expeditions of the preceding century. When the first refugees came to Canada, the council of the Metis had organized a meeting in St. Norbert and had met a deputation of the Dakotas.

During their stay at Fort Garry they visited Bishop Anderson, of the Anglican Church, who re-

ceived them with great sympathy, and, after receiving presents of pemmican and other food, the party, apparently satisfied, returned to Devil's Lake on December 31st.

It was believed at Fort Garry that the purpose of their visit was different from what they had professed. It was, therefore, deemed prudent to make a prominent display of field guns, for the purpose of impressing on the Dakotas the fact that the Canadians were not unprepared for the belligerent "friends" in case of emergency.

In February 1863, a petition was sent to the Colonial Secretary, signed by Monsignor Tache, by the Anglican Bishop, and by Judge Black, to obtain military protection against the refugees.

The Dakotas who had crossed the border, had been attacked by the Saulteux on some occasions. Five Indians had been shot and it was feared there would be an outbreak between the Dakotas and the Saulteux. However, the clash did not take place, and during their residence in British territory the Dakotas generally fraternized with the Saulteux Indians and continually associated with them.

Persistent rumours of the coming of a larger body of Dakota rebels into Canada caused great fear among the Red River settlers. On the 29th of May, under the leadership of their most formidable chief, Little-Crow, a band of about eighty Dakotas arrived at Fort Garry, and were lodged, as previously in the Court House. The party remained for three days and had two long interviews with the authorities, the first of which took place in the Court room and the second in a private room in Fort Garry. During the conference in the court room that chamber was densely crowded by a worried and curious audience.

Having spoken of their long-standing respect for the British flag, having displayed the medals which had been given their forefathers in the time of George III, and having expressed the wish to be at peace with the British settlement forever, the Dakotas asked for a present of food and ammunition. Little-Crow begged Governor Dallas to exert his influence on his behalf with General Sibley, the officer in command of the United States troops acting against the Dakotas in Minnesota.

After grave and anxious deliberations, Little-Crow was promised food, but refused ammunition on the grounds that this would create ill feeling with the United States and would impede the Governor exercising his good offices with General Sibley on behalf of the Dakotas.

Following Little-Crow's visit came Sakpe (Little-Six), chief



and half-brother of the former. Sakpe remained in the neighborhood of Fort Garry hunting and trapping.

Losing hope that Governor Dallas would exert his influence on his behalf with General Sibley to secure favourable terms for him, Little-Crow left Fort Garry and joined company with a party of Red River buffalo hunters. He followed these hunters persistently and could not be shaken off. But as he behaved in a most friendly manner, the hunters had no reason to fear any violence on his part.

In February, 1863, a band of rebels was camped at St. Joseph, near Pembina. There were about fifty-five lodges of Dakotas in Little-Crow's band. They camped there until the following summer. The white settlers were held as captives. Little-Crow made a peaceful visit to the camp in July. After Father Germain, the missionary, had given all his money, clothes and possessions to the Indians, the settlers were liberated. No outrage had been committed against them.

By this time Little-Crow was lean, emaciated and cadaverous. He was rapidly losing prestige among his warriors and was no longer obeyed. In July, 1863, Little-Crow's dead body was found on the Plains. He had been on a horse-stealing raid with his son, Wowinape. He was shot and killed by Nathan and Chauncey

Lamson. (July 3rd). Wowinape escaped.

Father Andre Interviews General Sibley

Brigadier Sibley was vigorously scouring the Plains in search of the Dakota rebels. He was unsuccessful in contacting his foes who were continually escaping him. He had no means of communicating with the enemy. During the autumn of 1863, the Metis buffalo hunters from the Red River encountered General Sibley and his troops. Father Andre, a priest who happened to be accompanying the hunt, was interviewed by the General in his own tent.

Subsequently Fr. Andre, OMI, was commissioned to visit some of the Dakota tribes and urge their chiefs to make peace with the Americans. As Father Andre was personally known to the Indians he visited, it was easy for him to contact the rebels. He found them very despondent. A Dakota Chief, encamped on the Souris River, said to Father Andre:

"We do not deserve to live. God, to punish us, will not permit us to live, and the greater part of us will not live until spring."

Father Andre's efforts were ineffectual. When giving an account of his embassy to General Sibley he complained that his efforts had been defeated by the conduct of subordinate officials

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in the American army on the frontier.

Assistance Bestowed on the Refugees

In November of the same year twelve Dakota Indians, and their families, arrived in the Red River colony; these were soon followed. On December 11th, by a party of sixty lodges comprising nearly five hundred Indians. These refugees were in a state of absolute starvation. The hunting of the buffalo had been very unsuccessful that fall and they had very few guns and no ammunition.

In their first interview with the officials, they stated that they had come to live and die in the Red River settlement, where it was better for them to depend for existence on the charity of the whites than to perish in the snow-drifts of the prairies.

The amount of assistance bestowed by the settlers was considerable. However, they did not wish to excite the jealousy of the Saulteaux by extending too much aid to the Dakotas.

Toward the close of the year, through the continuous arrival of small parties, the camp had increased to six hundred. It is hard to imagine the extreme destitution to which these people were reduced. Haunting the settlement with their haggard looks, they could be seen roaming the streets of Fort Garry, begging for clothes and food from door to door, and oftentimes helping themselves to refuse from inns and private homes.

Governor Dallas took pity on them, and sent a sleigh-load of carpets, blankets and cast-off clothing to their encampment. The shivering wanderers, in their eagerness to secure a share of the Governor's relief, could hardly be prevented from laying violent hands on the sleigh and helping themselves.

The Governor could not humanely drive them away as the temperature was ranging between twenty and forty below zero. So destitute were they that they did not even have wire to snare rabbits. Finally on December 25th, Governor Dallas provided them with a large supply of pemmican. They left their camp at the settlement, halting temporarily at White Horse Plain where they demanded ammunition. This was refused them. However, private parties distributed more food among them. This policy of providing for them through private parties was followed so that the Indians might not know they were indebted for relief to the Government. Had they known it, they might have been encouraged to increase their demands.

So great was the distress of the refugee Dakotas that they offered their children for sale to the settlers, a very unprecedented occurrence, as Indians generally would prefer to see them starve than give them up to the white people.

Great sympathy for the starving children was shown by the white inhabitants of the settlement. Three Dakota children, whose parents had been murdered, were taken care of by some of the settlers. The Grey Nuns of the small convent of St. Francis-Xavier, which was located some twenty miles from Fort Garry, accepted charge of a boy and three girls from a party of Indians encamped near their residence, and would have taken care of more had their resources permitted. Moreover, they gave the destitute Indians a present of one hundred and twenty pounds of pemmican.

There were other refugees at Poplar Point and at Turtle Mountain. These too, were in dire straits. Mr. Dallas consulted with Governor McTavish of Assiniboia and suggested to him that sufficient food and ammunition be supplied them to procure game, but the Dakotas positively refused to go away giving as reason the inability of the old men, women and children to travel in winter.

However, they finally disbanded, some of them going fishing on Lake Manitoba in February, others returning to Sturgeon Creek and settling down in various spots along the Assiniboine River. Finally a number of them, having clashed with the Saulteaux near Lake Manitoba, crossed the border with the Metis hunters, to hunt the buffalo in the United States.

Unwelcome Guests

The presence of over six hundred refugees near Fort Garry was the cause of a great deal of annoyance to the settlers. The 1863 crop had been a partial failure, and the fall hunt had been very poor. Supplies were difficult to get. Some even thought that it would be advisable to drive them away by force.

The settlers living near the Sturgeon Creek camp gave a considerable amount of help to the refugees. The Dakotas were living in the wretched lodges they had hastily erected to protect themselves from the rigors of winter. One could see the men wandering about the settlement with a gaunt skeleton look, and imploring help with hoarse voices. The project of driving them away in that pitiable state, would have been tantamount to murder and it was not entertained for a day by the men in office.

Having received supplies from Governor Dallas, most of the

Dakotas had stopped to camp at White Horse Plains, twenty-five miles up the Assiniboine from Fort Garry.

Despairing of the departure of the Dakotas and fearing violence on the part of the Saulteaux Indians, who were casting a jealous eye on the favors conferred on the refugees, the settlers anxiously recommended that Major Hatch, of the U.S. army, then garrisoned at Pembina, should be invited to cross the border and take the Dakotas prisoners.

In December, 1863, United States military authorities sent an envoy to see the Governor-in-Chief, with a view to secure the return of the Dakotas to United States territory. The Governor was assured that though the American authorities would punish such of them as had actually been engaged in the rebellion, they would furnish the innocent with all needed supplies of food and clothing for the winter, in the event they gave themselves up peaceably. The Council granted permission to the American authorities to enter negotiations with the Dakotas in the Northwest Territories, on condition that no aggressive measures would be adopted against them. However, this permission was never acted upon.

Four hundred American Cavalry, under Major Hatch, arrived at Pembina in pursuit of the refugees, but they could not cross the boundary. Governor Dallas was urged on all sides to call in their assistance. Some of the settlers had already applied to the Officer Commanding the U.S. forces. He, however, would not act without a requisition from the Governor. The Governor thought that nothing short of actual and imminent peril to the lives of the settlers would justify the intervention of a foreign force on British territory.

The local government of the colony harboured the refugees because it had no effective means of sending them back to the United States. Motives of humanity were, undoubtedly a contributing cause. The possibility that, given an opportunity, the great Dakota bands, still in the United States, would come to seek a permanent asylum in the territories, seemed to be gradually developing itself into a probability, and it was with great anxiety that every one looked forward to the future.

Kidnapping of Two Indian Chiefs

The American army was very anxious to secure punishment of a number of refugee Dakotas, who had been guilty of murder and other acts of violence in the Minnesota territory. But no order or official request was made for the arrest of the two main leaders: Sakpe (Little-Six, a half brother of Little-Crow, and Medicine-Bottle (Tatecasnamani).

Major Edwin Hatch, of the American troops, stationed at

Pembina, presuming that the capture of these chiefs would be of great service to his country, sent a Lieutenant of his battalion to call upon John H. McKenzie, a United States citizen, resident at Fort Garry. The Lieutenant carried a letter of introduction and was instructed to secure the surrender of the murderers.

On January 15th, 1864, the Lieutenant travelled to the Dakota encampment, twenty-five miles west of Fort Garry, and, on the following day, he met the chiefs. They rejected the suggestion that they should surrender of their own free will to the American Government. Mr. Lane, who was in charge of supplying the Indians with food, was asked to tell them that he would stop their rations if they did not return to the United States. But the interpreter, whose name was Giguère, transported Mr. Lane's statement as an unqualified and absolute assertion that the rations would be stopped. Little-Six declared that he would go down to see the Governor of the territory and also the Bishop of Fort Garry. Later in the day it was arranged that the two chiefs should have a free ride to Fort Garry. They reached A. G. Bannatyne's house at midnight. The Indians were plied with liquor until they were drunk and then laudanum was added to their drinks; as soon as Little-Six became unconscious, Mr. Bannatyne tied a handkerchief saturated with chloroform to his nose.

With hands and feet tied, Little-Six and Medicine-Bottle were strapped on a flat dog-sled spread with buffalo robes. Mr. McKenzie drove off with his captives to Pembina, where they were delivered to Major Hatch.

The illegal procedure followed by Major Hatch was severely criticized because it was most uncalled for.

Medicine-Bottle, in a written statement made during his trial, challenged the jurisdiction of the commission to try a person kidnapped from a foreign state where the United States had no right to affect a seizure. No state can reach over into the domain of a foreign power and drag from its protection any criminal by force. The fact that the persons who kidnapped Medicine-Bottle and Little-Six acted on their own initiative shows that the Canadian Government was not responsible for the extradition of the Indian Chiefs. On the other hand, as the actions of Major Hatch were not authorized by his superiors and were undertaken on his own responsibility, the American Government can also be absolved of complicity in the matter of the abduction.

In the spring of 1864 Little-Six and Medicine-Bottle were taken to Fort Snelling; in November and December of that year they were tried for murder and convicted, but the sentence of death was not

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BOOK REVIEW

The Role Alloted to Alberta Metis

By Walter Hlady

Card, B. Y., Hirabayashi, G. K., and French, C.L., in collaboration with Greenhill, S., Ruether, B. A., and MacArthur, R. S. **The Metis in Alberta Society** (with special reference to social, economic, and cultural factors associated with persistently high tuberculosis incidence). University of Alberta Committee for Social Research, Edmonton, Alta., October, 1963, pp. viii, 414. \$3.15.

This study of the Metis of Alberta was sponsored by the Alberta Tuberculosis Association. This is one way in which a great deal can be obtained by co-operating in a study which in some ways could have been marginal to the added social knowledge of the Metis.

The study is the result of concern about tuberculosis and the fact that Metis in certain areas provided a source of infection at a time when incidence of the disease was under control in white and being controlled in Indian populations. In deciding upon a survey, the impetus of the Manitoba Government's report on **The People of Indian Ancestry** which was released at this time in 1959 coupled with interest at the University of Alberta to do such a study led to the formulation and acceptance of the research design.

The study was basically a small scale one because of the funds available and shows what can be done in such a program. It was to be conducted along well-organized social science lines, collecting and organizing existing information, studying a segment of the population and to arrive at conclusions and recommendations which would be useful not only in terms of the tuberculosis problem but in an understanding of this group specifically.

Part I deals with the tuberculosis problem in Alberta and among the Metis population. Part II is a case study of the Lesser Slave Lake area looking at the ecological, historical, economic, social and cultural aspects of this largely Metis area. Part III deals with the health and intelligence of the Metis and is a study of the degree to which these factors appear to be drawbacks to the Metis. The conclusion seems to be that these factors are not a real problem and that the cultural factors coupled with Metis socio-economic status are much more important. Part IV looks at such subjects as social class and motivation; social distance; and apathy as a way of adjusting. The summary, conclusions and recommendations are the fifth part.

One of the major conclusions reached by the study is that economic, social and cultural factors determine Metis status more than "Indian-ness." Being Metis in Alberta amounts to a lower-class way of life in economic poverty and not an aboriginal way of life.

The study makes numerous recommendations for the 10,000 or so persons who make up the

Alberta Metis population. The problems of the Metis are the problems of all Alberta society, and all Albertans have a responsibility to assist in changing the status of Metis.

The report calls for the development of a community development agency which would develop programs which will assist the Metis to help themselves. This has been organized.

Coupled with the community development approach is the need for development of the "grass-roots" economy simultaneously with large-scale industrial development.

The report recommends the development of attitudes among Metis in several social areas. These are development of rules and laws for the protection of basic rights of Indians and Metis as citizens, family development, development of Metis institutions and organizations, cultural development and the development of opportunities for Metis to be able to move upwards to a higher status and way of life. There is also the need to place better trained and qualified persons to

work in Metis communities and for the development of a more accurate and better image of the Metis.

This report contains a great deal more information that a reviewer can do justice to in a short review. The persons who carried out the research were a qualified group and they have done an excellent piece of work. It is not the sort of report which should be shelved to be used only on certain occasions. It is a work which deserves close study.

With the report recently issued on northern Saskatchewan, each of the four provinces in Western Canada now have a basic and comprehensive fund of knowledge concerning all or part of their indigenous groups. It is to be seen if the public awareness of the problem which has been developing is sufficient to provide the power needed to assist our Indians and Metis to a place in Canadian life upon an equal and honourable footing. We have enough basic information; we have enough basic concern; but is this enough in the light of the programs which are developing to help solve the problem which has been increasing rather than decreasing with each succeeding year?

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executed until November 11th, 1865.

Surrender of Rebel Dakotas

Some forty-two Indians had returned to Pembina on the 4th of January, 1864, and were confined as prisoners of war. Before the end of the month forty-nine others had arrived. Both parties were sent to Fort Snelling in April, 1864.

To secure the expulsion of the Dakotas from Canada, pressure was being exerted on Governor Dallas to call in the American cavalry stationed across the border. In the end, he consented and gave the required permission in March 1864.

However, it was impossible for the American troops to travel during the month of March, 1864, on account of the deep snow drifts. The American troops were ill-provided and badly mounted. The United States troops never crossed the frontier, as in April they were ordered to return to Fort Abercrombie.

Clash With the Saulteux

Early in May, 1864, a party of Dakotas which had passed the winter at Lake Manitoba and supported itself by fishing under the ice, was surrounded by a

number of Saulteux. The Dakotas were unable to defend themselves. Firing into the lodges, the Saulteux killed six of them outright and seriously wounded a number of others, fourteen of whom died later. Only one of the Saulteux was killed by a stray bullet. The Dakota survivors took immediate precautions against another such surprise. By digging pits, they contrived to construct a camp that was easy to defend.

The greater number of the refugees, who had been wandering about the Red River settlement, finally made a peaceful exit southwards to the U.S.A. in the company of the summer plain hunters. The only thing that could be charged against them during their stay in the settlement was the commission of a few acts of petty larceny.

Three years later, Major General Corse, commanding the district of Minnesota, was directed by the American authorities to communicate with the Governor of Assiniboia. He dispatched Colonel Adams to speak in his name. A complete amnesty and absolution for all past offences was promised the hostile Dakotas if they surrendered themselves at Fort Abercrombie. The Governor and Council of Assiniboia were urged to influence them to accede

to this proposal. Accordingly, Judge Black and Mr. McClure were authorized to get in touch with the chiefs, and to supply them with the provisions necessary for their return to the United States. All efforts met with failure and the Dakotas remained in British territory.

They were then living in tents in the parishes of Poplar Point, High Bluff and Portage-la-Prairie. The Dakotas were found very useful and were employed as labourers; they helped the settlers on their farms, ploughing, making fence-rails and assisting at the harvest. They also engaged in fishing, hunting and trapping.

While the Dakotas of the Mde-wakantonwan and Wahpekute bands were in almost desperate straits in British territory, and while every effort for their removal in a body was meeting with failure, another large body of Dakotas, the loyal Sissetons and Wahpetons were still in United States territory, camping along the Missouri river.

These Indians, harassed by the United States army, were casting hopeful glances to the North, and the day was coming when a great number of them would come to meet their kinsmen in British territory.

To Be Continued

New Chief For Pasqua Reserve

Lawrence Stevenson was elected chief of Pasqua Indian Reserve near Fort Qu'Appelle, Saskatchewan.

A total of 88 voters turned out to cast ballots at the February elections, conducted by Mr. N. W. Sproston with the aid of local residents.

Four councillors, including one woman, were elected for two-year terms. Taking on the role of councillor for his second term is Edward Chicoose, joined by newcomers Clayton Cyr, Alfred Peigan and Mrs. Clara Pasqua.

The chief and council have indicated that they are pledged to implement a program which will make their 400-member Reserve a better place in which to live.

FIRST CONCERT

By Bob Raymond

Reginald Laubin, of Bismarck, N.D., like most other children, played Indian a great deal. But he never stopped. Today, middle-aged, though he has not a drop of Indian blood in him, he is perhaps the best known living Redman in the country.

Reginald and his wife Gladys do authentic Indian dancing—the way Indians once did it. They were in Bismarck last November for the formation of the North American Indian Culture Foundation.

At the Foundation banquet they were allotted the final 15 minutes of a too-long show. They brought down the house. The comment regarding their performance was no less extremely favorable here than they have had heaped upon them throughout the world.

So **STIRRING** was their performance, and their interest in the Foundation's dedication—to preserve Indian culture and art—they were placed on the board of directors.

And then the Laubins and other Foundation members developed an idea that may do more for the Bismarck-based culture foundation, than all else.

They are going to form an Indian dance company, and tour the country on behalf of the Foundation in an effort to win the group friends and funds.

The first such concert is planned for Bismarck in the spring.

"Practically our entire life has

been dedicated to preserving Indian art and culture," Laubin said. "We felt years ago that the Indian had an art that was being lost—we are trying to preserve and project that art."

LAUBIN AND his wife perform more than 35 different Indian dances—all authentic. His art form is not the two-step stomping around a mesmeric drum, or the "war dancing" most dancers do, but instead, a revival of Indian dancing many decades old—a religious like activity that once had deep meaning and grace. And the San Francisco Chronicle stated, "Reginald and Gladys Laubin perform more colorfully than any real Indians we have ever seen."

Laubin, who some time ago was adopted by famed Sioux Chief One Bull and his wife probably know as much about Indian art and culture as any member of the Foundation.

They have travelled to nearly every Indian reservation in the U.S. making friends with the Indian and learning his dances and art forms.

"**MORE INDIANS** today are beginning to study their culture and dancing," the artist says, "but still not enough."

"The Indian has lost his roots," he stated. "He is a stranger in his own country. If he would realize

his wonderful heritage he could advance his race considerably."

While urging the Indian to do more himself, Laubin, however, well knows the problems that the original American has faced.

"For years after the great Indian wars, he was not even allowed to dance," he says. "He was told that dancing is not for the Indian any more. He must do as the white man does."

Because of this Laubin said much of the authentic Indian art forms and cultures have been lost.

The Laubins said they are excited that the Foundation was begun and the Indian has shown such an interest. "The Foundation has as its goals the same as we have had for many years.

The Laubin's dancing is art on the highest level. A New York Times' critic wrote, "Their performances (are) rich and exciting experiences." Newsweek Magazine printed, "As the Laubins present it, Indian dancing is far removed from the musical-comedy whoopla dreamed up by Hollywood and Broadway. We're going to do all we can to make it go," they said.

LAUBIN, WHO through more than 20 years of strenuous dancing has kept himself in near perfect physical condition, and his wife now reside in Moose, Wyo.,

near Jackson Hole.

They live in a large cabin, quite secluded near the base of Teton Mountain range. There, when they are not on the road performing, they write.

They have had one book published by the University of Oklahoma on Indian Tepees, and presently, through a Guggenheim Foundation grant, are gathering material on authentic Indian dancing for a book which the university will also publish.

"Our idea is to institute a dance company that would travel several months of the year," Laubin said. "We would put on concerts, as we do now, but have at least 8 to 10 other dancers in the group."

THE LAUBINS and the Foundation hope to put on the first concert in this area, in Bismarck in April or May.

Then they hope to have a three-week schedule of bookings throughout the country to publicize the Foundation and what it is attempting to do.

John Peterson, NAICF vice-president, is one of the planners of the tour.

"I feel the Laubins are ideal for such a travelling unit," he said. "They well represent the Indian culture that is being lost and that which the Foundation is attempting to preserve."



The Laubins hope to preserve traditional Indian dances, like those illustrated above.

AN ACCOUNT OF THE CAUSE AND CIRCUMSTANCES OF

The Death of Sitting Bull

Brave-Heart, a little old, bald and wrinkled Burnt-Thigh Sioux warrior and I sat in the humble adobe home one winter night, as we were wont to do oft times.

The pipe was almost continuously passed back and forth between the two of us, while by words and signs Brave-Heart led me back into the past.

Time was forgotten; the outside world vanished as I was led step by step into another world. The howling blizzard raging outside was bringing on its wings the voices and ghostly cries of another world . . . the world of Brave-Heart and his people.

That world and its life had gone, like the sun setting into eternity.

That night the old warrior's tale was about the death of Sitting-Bull. I heard from his mouth the cause and circumstances of the tragic death of the Hunkpapa chieftain, a story entirely different from what the writers of books have made it to be.

Much has been written concerning Sitting-Bull, Tatanka-Iyotanka. A Government official wrote a book, in which he proclaims the old chief to be his friend. As Judas betrayed his chieftain with a kiss, crying out: "Master!", Sitting-Bull was betrayed by one of his own people.

Perhaps some day the time will come when the history of the Sioux will be written and then the truth about everything will come out. Here are the words of Brave-Heart.

* * *

I went across to the United States in the midsummer of 1890 with Canadian papers, as a Canadian Indian. These papers were made out for me by Sergeant Aspin, of Moose Jaw, in Saskatchewan. The purpose of my journey was to learn about the Messiah religion of Wovoka, newly come to my people, the Sioux.

I was detained amongst the Oglalas on the Pine Ridge Reservation under guard of the United States soldiers all that winter.

It was during my detention at Pine Ridge that the news of the killing of Sitting-Bull reached me.

My greatest desire was to learn the true circumstances of the chief's tragic death. In the spring of 1891, upon my release from the camp I went to the place where Sitting-Bull had been killed. I made it a point to learn the story of the chief's death. I am satisfied that I have heard the whole truth, and I will tell you what I have learned.

Brave-Heart's Account of Sitting-Bull's Death

Close to Sitting-Bull's lodge, the tipi of Seizing Bear—Mato-Wawoyuspa—was always erected.

As told to John LeCaine of Wood Mountain, Saskatchewan, by Cante Ohitika — Brave Heart — also called Thigh, who learned of it from an eye-witness at Standing Rock, S.D.

Was it because of Seizing Bear's kinship to Sitting-Bull, or was it something else stronger than blood that bound the two Indians? No one will ever know.

No one ever heard the reason why the two were friendly, no one ever questioned it. All I know is that there was a wonderfully strong tie between the two.

Seizing Bear and Sitting-Bull by nature, seemed worlds apart. The chief was serious, dignified and always kept his self-control; he was honest and fair in love and in war. Seizing Bear was open, bold as a lion. Yet they were faithful comrades. The daily routine of camp life, and the trails of war often separated the two friends, but the end of the day always brought them together. When in silence they would sit and watch the setting sun.

At the end of their trail the strong called upon the weak, and the weak answered the call . . . then the end came . . .

Lieutenant Bull's Head of the U.S. Indian Police Service was born and reared amongst the peaceable reservation Sioux on the South bank of the Missouri river. He never learned to understand the true nature of his own people, the warring Sioux of the West.

An uncle of his tried to teach him about his race, but it was a failure . . . "Nephew," said he, "do not be fooled by the quiet and timid attitude of the Sioux . . . one may tongue-lash a Sioux all day and he will get no response. But touch his person or that of his offspring, and a killing will surely be the outcome."

This warning failed to penetrate the stubborn skull of Bull's Head who was naturally mean, and a bully of the worst kind. His fate had destined him to live for a certain event on a certain day . . . the day was coming fast.

A certain Superintendent of the Standing-Rock Reservation saw in Bull's Head's person the right medicine to tame the Sioux, so Bull's Head had been appointed a lieutenant of the Indian police. Clothed with authority, backed by the law, Bull's Head was in his glory.

He was in charge of the issuance of beef rations for the Sioux, on a cold December day. Hundreds of men had gathered at the ration-house. Among them was Seizing-Bear. The men had sought shelter from the bitter wind in the ration house.

Seizing-Bear, seeing a piece of

fat brisket, could not resist the temptation of taking a thin slice of this relish, which he cut with his knife. At that moment his name was called out by someone outside the store house. As he stepped out to answer, close on his steps followed Bull's Head who cried out in a thundering voice: "Who is the one who cut a piece of meat in the store?"

Turning around, Seizing-Bear answered: "Friend, it was I. Here it is, a tiny little piece . . . who would care?" Answering thus Seizing-Bear was slowly inching back, his hand uplifted and holding the piece of meat, an amused grin spreading on his face.

The bully policeman reached for Seizing-Bear's meat, and said, as if he were talking to a child: "Give it here."

No living person had ever before attempted to humiliate Seizing-Bear. There was something in the Indian's face that commanded respect, something bold and fierce . . .

A terrible cry of defiance, like the uproar of a grizzly bear charging in on a foe, came from the throat of the insulted man.

Like a cat, Seizing-Bear sprang upon Bull's Head; in a moment they were locked breast to breast, swaying; slowly the lieutenant's huge form began to bend backwards, arms locked to his body. Bull's Head, helpless, could not struggle while Seizing-Bear, with his free hand flashed his great knife for the kill.

There was no law, no God, that mattered now. Only one idea was preying on his mind . . . to kill the man, to destroy him.

When the spectators heard the cry of defiance they knew what it meant. Everyone nearby moved in to prevent the killing. As his upraised hand was about to fall upon the victim, strong hands grasped Seizing-Bear's arms, and another Indian threw himself across the struggling pair. More men piled on the fighters and finally the death hold of Seizing-Bear was broken.

Surrounded by pleading friends Seizing-Bear laughed at Bull's Head in a strange way that made everyone shudder. Then he called out to Bull's Head: "Friend, you are not the only male walking upon the earth. Remember this . . . the next time you cross my trail it will either be you or I . . ."

While everyone stood paralyzed a tall blanketed man stepped forward in the open circle. This man was an uncle of Bull's Head. He

turned towards where his nephew was still being restrained by several men and said: "Nephew, I told you, did I not? Very nearly came I to be witness to your death in a way no one would care to see it come. I hope now you will understand."

Bull's Head's uncle, having said these words, left the place his head hanging down.

Some time later when a certain superintendent of the Standing-Rock Reservation ordered Bull's Head to get Sitting-Bull for a talk, the Indian Lieutenant trembled with a great fear.

To perform the Indian Agent's request was just an ordinary routine order that could be performed calmly, in broad daylight. But to Bull's Head it was different. Seizing-Bear's tipi always stood near Sitting-Bull's, and Seizing-Bear's trail wound around the Chief's abode, wherever it might happen to be.

Bull's Head loved and gloried himself in the office he held; it was for him a place of authority and of power over his tribesmen. He did not wish to lower himself and lose face. He must keep his position at all costs, yet he must devise some crafty plan to avoid crossing the path of his sworn enemy, Seizing-Bear.

Around two o'clock in the morning on Dec. 15th 1880, Lieutenant Bull's Head performed the order given to him by the Indian Agent. In some way or the other the Lieutenant had deceived his subordinates about the tenor of the Agent's order.

At that time, therefore, Bull's Head led his policemen to the door of Sitting-Bull's adobe home. He broke in suddenly and ordered the chief to get up: "I come for you," he said.

The chief was unclothed and lying in bed in the nude. Bull's Head tried to drag him out of bed.

"Hau!" cried Sitting-Bull, "You do not expect me to go this way, do you? I must get some clothes on."

Deaf to this request Bull's Head struggled to pull the chief out of his bed. As he could not do it alone, he went to the door and called two of his men to help him. The Indians came in and all three tugged at Sitting-Bull. Despite his age the chief resisted strongly. All he was asking was time to get dressed, but to no avail.

The mind of the old Hunkpapa chief was puzzled. He finally said: "Hopo! Hecel yacinpi hecin!" (All right! if you want it that way). Allowing himself to be led out of doors Sitting-Bull turned his head towards the tipi of Seizing-

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Alberta Vote Welcomed

Indian leaders gave a warm welcome to an announcement in the throne speech at the opening of the Alberta legislature, in February, which said Indians would be given the right to vote in provincial elections.

William Wuttunee, Calgary lawyer and head of the National Indian Council, said, "The provincial vote would be a powerful weapon Indians could use to gain additional rights."

Senator James Gladstone, a blood Indian from the Cardston Reserve, said he was glad to hear the announcement but cautioned that the Indian vote might be light in the first provincial elec-

tion as it was when Indians first gained the federal vote.

"Many of my people will probably adopt a wait-and-see attitude toward the vote," he said.

New Agency For Sask.

An Indian and Metis branch, to concentrate on a program of economic and community development, has been allocated \$457,000 by Saskatchewan's Premier Ross Thatcher. This sum, Mr. Thatcher said, "will be substantially increased" in time.

Mr. Thatcher said in his February budget speech that about \$75,000 will be spent on programs to assist the "people of Indian ancestry to achieve higher economic standards and full participation in the social and economic life of the province."

The government, he said, proposes to extend all health, social and educational programs to the Indians and Metis "on the same basis as they are presently available to the rest of the people of this province."

This will be done, Mr. Thatcher said, "as soon as appropriate cost-sharing arrangements with the federal government can be made."

Dedication at Ermineskin

On March 5, the new Canadian flag was dedicated and raised at the Ermineskin Indian Residential School, Hobbema, Alberta, before a large crowd of students and members of the Army Cadet Corps under the direction of Lieutenant L. Wildcat. Rev. Father Paul Hudon, principal of the school, addressed those present. The flag was blessed by Father A. Paradis, and as it was being raised, Arthur Littlechild fired a two-shot salute.



The Death of Sitting Bull

—Continued from Page 10

Bear and cried out: "Seizing-Bear where are you? I am being arrested."

Now there was in every Indian camp a pathway where the people travelled night and day. Life did not cease to exist when darkness fell. But on this cold December night no one was to be seen; there were no songs, there was no laughter. But some one was around.

Perhaps it was some young brave seeking a tryst, perhaps it was some adept of the new Messiah religion returning from a secret meeting. Whoever it was, who saw Bull's Head entrance in the chief's house lost no time in spreading the news.

While Bull's Head was still struggling with the chief, Sitting-Bull's warriors were quickly surrounding the house. Though it was difficult for the unknown crier to report the presence of the Indian police to Seizing-Bear without being detected, yet, the faithful comrade of Sitting-Bull was not caught sleeping.

No sooner the sound of Sitting-Bull's call had died than an answer came out of the darkness: "Hau! It is I, Seizing-Bear, now coming."

Bull's Head turned towards the voice, and suddenly pulled the trigger of his gun which was pressed against Sitting-Bull's body. At almost the same time another gunshot was heard, and Bull's Head went down, falling dead beside his victim.

Then the battle began. Seizing-Bear was found among the dead, murdered in protecting his chief and companion.

Sitting-Bull's tipi will not be erected by itself in the Land of Assemblage; next to it, Seizing-Bear's tipi will stand. Life will be resumed, the friends will walk together in the paths of eternity!

The Queen of the River

ARMAND GEORGES

The River Colne looks deceptively calm and peaceful as it flows past the bottom of my garden. When a pair of ducks arrived and set up their watery domain it looked idyllic.

Then one day the drake departed, leaving his spouse to take care of four eggs. Peace reigned supreme until marauding water-rats stole her eggs.

Immediately there was a psychological change in the duck. From being a peaceful mother-to-be, content to mind her own business, she became transformed into a feather devil.

Ruthlessly she exerted her rights to that stretch of water, as imperiously as any human queen of the past. She patently now considered herself to be a cut above the rest of the feathered creatures and treated them with disdain, holding her beak in the air.

She declared war on all water-rats and any that dared to venture into her realm were quickly chased away.

A veritable Greta Garbo of the river, she remained aloof and every other creature steered clear.

Moorens she sent scuttling across the surface of the water in fear of their lives. Even the

stately swans, with their families of cygnets, notoriously belligerent, gave "Queen Duck" a wide berth.

Formidable she was indeed, and with her change in attitude began a veritable reign of terror on that calm stretch of water.

Noisy sea gulls no longer swooped to skim the water in her domain. One vicious attack was enough to tell them they were not wanted.

Her reign of terror was not limited to the river, either. She soon made it abundantly clear that she looked upon me, too, as one of her subjects. I fancy she took me to be one of the minions from the palace kitchens, for she made it plain that she expected me to have her meals ready for her whenever she called at my door, trampling across my prize blooms, with a majestic disdain, on her way.

Once I was late with her meal. I have never witnessed such a display of queenly indignation and disapproval in all my life. The first Elizabeth certainly would never have inspired such terror in her courtiers as did that duck in me!

She marched up and down out-

side my door and created such violent quacking, wings flapping in anger, that I felt it was more than my life was worth to be late with her meals again.

Her courage is supreme. She fears nothing. Not even sporadic gunfire from a nearby range can disturb her. She merely tucks her head under a wing and scornfully snoozes.

But if she can't sleep she does her utmost to make sure nobody else does. She quacks a continuous serenade from dawn to dusk, driving away sleep.

When the drake returned I hoped for peace once more. Foolish whim!

The prodigal had acquired a new girl-friend and with admirable nerve had brought his paramour with him.

The other feathered creatures now welcome a bit of peace. No more vicious attacks from the duck, though she still tries to 'queen it' over her errant mate and makes life unbearable for his lady-love...

The new duck is showing signs of courage and a tendency to fight back. It is anybody's guess who will win eventually...

But I can foresee little hope of peace on the river for a while to come...

IN MANITOBA

Equal Education Rights

Manitoba plans to give all Indian children the same educational rights as white children, Education Minister George Johnson announced last month.

"It is our proposal that the Manitoba Public School Act be amended to guarantee to all Indian children precisely the same rights as are given to non-treaty children," he said in introducing his department's spending estimates.

This meant the right to attend school in the district in which the child lives, he said.

If the child did not live within a school district, he would have the right to attend the nearest school with sufficient accommodation to keep him.

In either case, there would be no non-resident fee.

No Segregation

Dr. Johnson said that the financial arrangements being worked out between the province and the federal government, and the province and the local districts, "will guarantee that the Indian children attending public schools are not segregated even on the rolls of the school."

He said that both the federal department of Indian Affairs and his own department had recently decided that the process of Indian-white integration must move along at a faster pace.

Firm Belief

"It is our firm belief that the solution to the 'Indian problem' like the solutions to most of the other problems, economic and social, afflicting the world today, lies in the extension of educational opportunities and privileges," he said.

"We feel that only by integrating Indian children into our school processes can we hope to integrate them into our society."

We urge our readers to send their reports, photographs, news items, regularly to:

**The Editor, INDIAN RECORD,
207 - 276 Main St.
Winnipeg 1, Man.
May Issue Deadline: April 31**



This group of talented young musicians, calling themselves the Indian Troubadours, hails from Fort Alexander, Manitoba. Under the direction of their missionary, Rev. Apollinaire Plamondon, OMI, the boys made their first public appearance in 1962, and have, since that time, given many concerts both here and in the United States. They won first prize in the only amateur contest they have entered, at St. Laurent last year and at St. Malo this year on February 28. Their latest concert was held in the Immaculate Conception Parish Hall, in Winnipeg, April 4.

Peguis Learn New Farming Ways

Farmers and livestockmen in one of the fastest developing farming areas in Manitoba are heeding the advice of specialists in a unique series of farm short courses.

The courses, being held on the Peguis Indian reservation, deal with soils and crop management, weed control, farm machinery and livestock management. According to assistant superintendent John Yacucha, farming and ranching in the area is expanding and farmers are becoming aware of the need for up-to-date technical information.

There are an estimated 35 to 40,000 acres of arable land in the Peguis area, 6,000 acres of which were broken in 1964. Some 3,000 acres of crop were seeded last year.

Five years ago there were virtually no cattle in the area. The total now includes over 2,000 mature head. As an example, local cattleman Tom Bear, who had no cattle three years ago, now raises 75 to 80 head of first class stock, including some excellent Hereford females.

Initiative for the short course series came last fall from the agricultural committee of the Peguis reserve and representa-

tives of other Indian bands at Lake Manitoba, Fairford, Little Saskatchewan, and Lake St. Martin.

Together with Fisher River Indian Agency superintendent Charlie Freeman, and agricultural representatives Dave Kidd and Allan Chambers from Ashern and Arborg, subject matter of the course was decided upon and plans laid for the winter session.

The soils and crop portion of

the courses is held in the Peguis Junior High School every Monday evening. Beef cattle and agricultural engineering subjects are handled by provincial department specialists and representatives of commercial companies in a school room on the so-called "west side" of the reserve.

Plans are to switch the series in 1965-66 so that all can take advantage of total subject matter offered.

Scholar Shows Way

In a proud and polished oratory, a Grade 12 student from St. Paul, Alta., bore testimony to the advantages of integrated education.

Speaking at a convention of teachers from the Northland School Division and the Alberta Indian Education Association in Edmonton's Macdonald Hotel, Louis Lapatak, 19, explained what it's like to experience an integrated education program.

Born on a reservation, educated in a residential school and then in a regular public school, Louis said that he had learned the white man's way, without losing any self respect or pride.

Differing views had been ex-

pressed, during the convention, about how to teach Indians. Some said Indians should be given special treatment so they won't end up losing their traditional culture entirely. Others said this would only perpetuate differences and recommended the same curriculum for all students.

As witness to the wisdom of this latter view, and as confirmation to every teachers' belief that the hardships of outpost teaching are not in vain, stood Louis Lapatak, proud to have conquered the white way of life. He said that his greatest assistance came from mixing with the whites on a social as well as educational basis.